



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Edha (when/whereas) befell-she^y 'The Wa'gea'to^{w5706} (Doom's Day Event)^w.</i>	إِذَا وَقَعَتِ الْوَاقِعَةُ ١
2. Not for its ^w befalling-she ^y a liar-she ^{y5707} .	لَيْسَ لَوْقَعَتَا كَاذِبَةً ٢
3. [<i>It^w</i>] (<i>is</i>) a Debaser-she ^y , a Lifter-she ^{y5708} .	خَافِضَةٌ رَافِعَةٌ ٣
4. <i>Edha (when/whereas) rujja'te (had been convulsed-she^y) the Earth^w a rajjan⁵⁷⁰⁹ (ever/stout convulsion).</i>	إِذَا رَجَّتِ الْأَرْضُ رَجًا ٤
5. And <i>bussa'te (had been pulverized-she^y) the mountains* a bassan⁵⁷¹⁰ (ever/stout pulverizing).</i>	وُئِسَّتِ الْجِبَالُ بَسًا ٥
6. Then was-she ^y a fine dust <i>munbathan⁵⁷¹¹ (that which had been scattered).</i>	فَكَانَتْ هَبَاءً مُنْبَثًا ٦
7. And you ^c were pairs three.	وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ٧
8. So companions (<i>of</i>) the <i>maymana'te^{w5712} (blessing/fortune/ right-sidedness)^w</i> , what the <i>maymana'te^w</i> companions.	فَأَصْحَبُ الْمِيمَنَةِ مَا أَصْحَبُ الْمِيمَنَةِ ٨
9. And companions (<i>of</i>) the <i>mash'ama'te^{w5713} (misfortune/ left-sidedness)^w</i> , what the <i>mash'ama'te's^w</i> companions.	وَأَصْحَبُ الْمَشْأَمَةِ مَا أَصْحَبُ الْمَشْأَمَةِ ٩
10. And the foregoers, the foregoers.	وَالسَّابِقُونَ السَّابِقُونَ ١٠
11. Those (<i>are</i>) the <i>mugarraboona⁵⁷¹⁴ (ones-brought-near to Allah/ favored and neared to Allah).</i>	أُولَئِكَ الْمُقَرَّبُونَ ١١
12. In paradises ^w /gardens ^w (<i>of</i>) the <i>na'eeme (permanent mental and physical delights in the highest chambers of Paradise).</i>	فِي جَنَّاتِ النَّعِيمِ ١٢
13. A batch ^w of The Firsts.	ثَلَاثَةٌ مِنَ الْأُولَى ١٣
14. And a few of The Lasts.	وَقَلِيلٌ مِنَ الْآخِرِينَ ١٤
15. On beds ^x <i>mawdbona'ten^{w5715} (doubly well weaved with pearls).</i>	عَلَى سُرُرٍ مَوْضُونَةٍ ١٥

5706 The word “الواقعة” is a *feminine noun* in Arabic, so the superscript “^w”! Clearly the “ة التانيث” in “الواقعة” is *feminine indicator*!

5707 The word “كاذبة” is *infinitive noun* for “الكذب”=falsification or untruth, meaning not to be heard regarding it any false say! See *إتفسير القرطبي*!

5708 The words “Debaser” and “Lifter” are both associated with “الواقعة,” which is *feminine noun* in Arabic! So the [She-] is prefixed to both the “debaser” and the “lifter”!

5709 The word “رجا” is *إسم مصدر=مفعول مطلق*=*infinitive noun* in English, i.e. to *emphasize* it or *make it plain*! So, the word “stout” is used to qualify “shaking” to *intensify* the shaking!

*The word “جبال”=“mountains” is a *broken plural*, so the reference to it is by *feminine pronoun* as: *pulverized-she^y*.

5710 Ibid, but only regarding “pulverizing!” To be noted also is “بسا” could mean “speedily driven,” (“Day We (cause) the mountains (to) tread” (S18:47)!

5711 The word “munbathan” is *singular, objective, masculine noun*, with *no* English equivalent, meaning that which has been scattered!

5712 The word “الميمنة” means = *جهة اليمين* = “right sidedness,” or “الميمنة”=البرك = *ما يدعو لليمن و البرك* = questing good omen and blessing!

5713 The “المشأمة” means *جهة الشمال* = “left sidedness,” or “المشأمة”=النحس = *ما يدعو للشأم و النحس* = foreboding bad omen and misfortune!

5714 The word “المقربون” is *masculine, plural, objective noun of those favored and neared to Allah*, and for which there is *no* English equivalent *per se*!

16. Reclining/recliners they ^z (are) on it ^w mutually fronting (<i>tête-à-tête</i>).	مُتَكِبِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾
17. Circumambulating on them children (<i>that had been made</i>) immortals.	يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾
18. By goblets and ewers and glasses ⁵⁷¹⁶ of an ever-flow.	بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾
19. Neither <i>yousaddaona</i> ⁵⁷¹⁷ (<i>have headache/headiness they</i> ^z) <i>a'n</i> ⁵⁷¹⁸ (<i>because of</i>) it ^w and nor intoxicate they ^z .	لَّا يَصْذَعُونَ عَلَيْهَا وَلَا يَنْزِفُونَ ﴿١٩﴾
20. And a fruit ⁵⁷¹⁹ of what they ^z choose.	وَفَنَكْهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾
21. And birds' meat of what they ^z wish.	وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾
22. And <i>booron-eenon</i> ^w (<i>females of fair skin, large eyes whose white is very white and the black is very black</i>) ^w .	وَحُورٌ عِينٌ ﴿٢٢﴾
23. As likes the pearls ^w <i>maknoo'ne</i> (<i>rather clean/ covered and well protected</i>).	كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾
24. (<i>It is</i>) requital by what they ^z were working they ^z .	جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾
25. Neither hear they ^z in it ^w a frivolity and nor a sinfulness.	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾
26. But a <i>qeelan</i> ⁵⁷²⁰ (<i>a say which was said</i>): peace, peace.	إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾
27. And companions (<i>of</i>) the <i>yamee'ne</i> (<i>right-sidedness/- fortunateness</i>); what companions (<i>of</i>) <i>yamee'ne</i> .	وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾
28. In lote-tree, ^w <i>makbdhoo'den</i> ⁵⁷²¹ (<i>made thorn-less</i>).	فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾
29. And banana/acacia-tree ⁵⁷²² <i>mandhoo'den</i> (<i>made tiered</i>).	وَطَلْحٍ مَّنْضُودٍ ﴿٢٩﴾
30. And a shade <i>mamdoo'den</i> ⁵⁷²³ (<i>that which is extended</i>).	وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾
31. And a water <i>maskoo'ben</i> ⁵⁷²⁴ (<i>torrentially poured</i>).	وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾
32. And fruit ⁵⁷²⁵ multitudinous.	وَفَنَكْهَةٍ كَثِيرَةٍ ﴿٣٢﴾
33. Neither [<i>it</i> ^w] <i>maqtoo'a'ten</i> ⁵⁷²⁶ (<i>no-incessant</i>) ^w nor <i>mamno-o'a'ten</i> ⁵⁷²⁷ [<i>it</i> ^w] (<i>that which is prohibited</i>).	لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾
34. And <i>foroshen</i> ^x (<i>spouses/ wives for bed-pleasure</i>) <i>marfoo'a'ten</i> ⁵⁷²⁸ (<i>being made lofty/ in status-elevated</i>).	وَفُرْشٍ مَّرْفُوعَةٍ ﴿٣٤﴾
35. Verily We established them ^y a genesis ⁵⁷²⁹ (<i>totally anew</i>).	إِنَّا أَنْشَأْنَهُمْ إِنْشَاءً ﴿٣٥﴾
36. So We made them ^y virgins.	فَجَعَلْنَهُمْ أَزْوَاجًا ﴿٣٦﴾

5715 The word “موضونة” means: *doubly well weaved with pearls* decorating it! See التاج! Also, see القرطبي! Others say: “well weaved with gold!” See explanation of Sheikh Makhloof!

5716 The word “كأس” in Arabic refers means the glass itself or the glass of wine, see تفسير الطبري!

5717 The word “يَصْذَعُونَ” could mean: (1) *they have headache*, or (2) *have onus*!

5718 See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن!”

5719 The word “فأكهة” = “fruit” in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by ^w!

5720 The word “قيل” is that which was said=say!

5721 The word “مخضود” is singular, masculine objective noun, with no English equivalent!

5722 The word “طلح” mostly means “banana-tree” but some time it may mean acacia-tree!

5723 The word “ممدود” is singular, masculine objective noun, with no English equivalent!

5724 The word “مسكوب” is singular, masculine objective noun, with no English equivalent!

5725 The word “فأكهة” = “fruit” in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by ^w!

5726 The word “مقطوعة” is plural, feminine objective noun, with no exact English equivalent!

5727 The word “ممنوعة” is plural, feminine objective noun, with no English equivalent!

5728 The word “مرفوعة” = [she-they] elevated, plural, feminine objective noun, with no English equivalent! Also, the “beds” here is a figuratively or metonymically speaking for the wives, as explained by the following Ayat!

5729 That is a fresh creation, without the birth associated with those of the world!

37. Oroban (<i>chastely husband-lovers</i>) atrabn (<i>agers-identical</i>).	عُرْبًا أَتْرَابًا ﴿٣٧﴾
38. For the yamee'ne (<i>right-sidedness/ fortunateness</i>) companions.	لَا صَحْبَ الْيَمِينِ ﴿٣٨﴾
39. A thollaton (<i>batch</i>) ^w of The Firsts.	ثَلَّةٌ مِنَ الْأَوَّلِينَ ﴿٣٩﴾
40. And a thollaton (<i>batch</i>) ^w of The Lasts.	وِثْلَةٌ مِنَ الْآخِرِينَ ﴿٤٠﴾
41. And companions (<i>of</i>) the shema'le (<i>misfortune/ left-sidedness</i>); what the shema'les companions.	وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾
42. In a samoomen (<i>hot wind</i>) and ha'meemen ⁵⁷³⁰ (<i>maximally heated/ cooled water</i>).	فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾
43. And a shade of yahmoomen (<i>profoundly black smoke</i>).	وِظِلٍّ مِّنْ يَّحْمُومٍ ﴿٤٣﴾
44. Neither cool and nor ka'reemen ⁵⁷³¹ (<i>bounty-giver and ennobler and of multiple uses/ effects</i>).	لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾
45. Verily they were before tha'leka (<i>he-that-afar-it/ that mutrafeena (they who were luxuriated)</i>).	إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾
46. And they ^z were insisting on the subornation ⁵⁷³² the great.	وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ﴿٤٦﴾
47. And they ^z were saying: are edha (<i>when/ whereas</i>) we died and we weretora'ban (<i>crushed sand</i>) and bones, are we surely maboothoona (<i>they^z that are to be resurrected</i>).	وَكَانُوا يَقُولُونَ أَيُّذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَأَنَا لَمَبْعُوثُونَ ﴿٤٧﴾
48. Are [and] our fathers the firsts.	أَوَءَابَاؤُنَا الْأَوَّلُونَ ﴿٤٨﴾
49. Let-say [<i>yours</i>]: verily the firsts and the lasts.	قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾
50. Surely majmo'ona (<i>additively gathered you^z</i>) to an appointment, day ma'aloomen (<i>that which is known</i>).	لَمَجْمُوعُونَ إِلَى مِيقَاتٍ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾
51. Afterwards verily you ^b O you the strayers the deniers.	ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمَكْذِبُونَ ﴿٥١﴾
52. Surely (<i>are</i>) eaters you ^z from trees ^w of zaggoomen (<i>most distasteful and evil fruit in Hell</i>).	لَا يَكُونُ مِنْ شَجَرٍ مِّنْ زُقُومٍ ﴿٥٢﴾
53. So fillers you ^z (<i>shall be</i>) from it ^w the bellies.	فَمَا لُكُونُ مِنْهَا الْبَطُونَ ﴿٥٣﴾
54. Then drinking/ drinkers you ^z (<i>are</i>), on it ^w of the ha'meem ⁵⁷³³ (<i>maximally heated/ cooled water</i>).	فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾
55. So drinking/ drinkers you ^z (<i>are</i>) drinking (<i>of</i>) the beeme (<i>unquenchable-camels</i>).	فَشَرِبُونَ شَرْبَ الْهِيمِ ﴿٥٥﴾
56. This (<i>is</i>) their nozolo ⁵⁷³⁴ (<i>hospitality-residence</i>), (<i>on the</i>) Deen's (<i>Requital's</i>) Day ⁵⁷³⁵ .	هَذَا نَزْلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾

⁵⁷³⁰ The word "hameem"="حَمِيمٌ" has no English equivalent *per se*! So, we transliterate and parenthetically explain! The word "hameem"="حَمِيمٌ" has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See اللسان!

⁵⁷³¹ The word "kareem"="كَرِيمٌ" is a subjective, singular, masculine noun! It has no exact English equivalent, as explained at length in footnote 28 of the Introduction to this Translation! Summarily: bounty-giver and ennobler!

⁵⁷³² The word "حنث" has two meanings: (1) subornation (false-oath) or (2) sin! See اللسان! Both meanings could apply here!

⁵⁷³³ See footnote 5792 below regarding حَمِيمٌ!

57. We created you ^b ; so <i>lawla</i> (why have not) <i>tosaddeqona</i> (you ^c affirm as true).	خَنُ خَلَقْنَكُمْ فَلَوْلَا تَصْدَقُونَ ﴿٥٧﴾
58. Have you ^c seen what ejaculate you ^z .	أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾
59. Are you ^f creating it ^x or (are) We the Creators.	ءَأَنْتُمْ تَخْلُقُونَهُ ءَأَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾
60. We fated among you ^b the death and not We surely (are) <i>masbooqeena</i> ⁵⁷³⁶ (ones that are surpassed/ outpaced).	خَنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا خَنُ بِمُسْبِقِينَ ﴿٦٠﴾
61. On that We substitute your ⁿ likes and We establish you ^b in what not you ^z know.	عَلَى أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾
62. And <i>laqad</i> (verily, already and affirmatively) knew you ^c the genesis ^w the first ^w so <i>lawla</i> (why do not) reminisce you ^z .	وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾
63. Have seen you ^c what you ^z till.	أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾
64. Are you ^f <i>ta-zra'aona</i> ⁵⁷³⁷ (you ^c germinate) it ^x or (are) We the <i>za'are-aona</i> ⁵⁷³⁸ (the causers of its sprouting).	ءَأَنْتُمْ تَزْرَعُونَهُ ءَأَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾
65. If ⁵⁷³⁹ We will surely made it ^x We debris, then remained you ^c wondering (in regret) ⁵⁷⁴⁰ .	لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾
66. Verily we surely (are) <i>mughramoona</i> ⁵⁷⁴¹ (ones who are adherent to lasting ruinous torment).	إِنَّا لَمَغْرُمُونَ ﴿٦٦﴾
67. Rather we (are) <i>mahromoona</i> (he-they who are prohibited from some-thing).	بَلْ نَحْنُ مُحْرَمُونَ ﴿٦٧﴾
68. Have then seen you ^c the water which you ^z drink.	أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾
69. Are you ^f (who had) descended it ^x from the <i>muẓn</i> ⁵⁷⁴² (white clouds that are bearers of pure water) or (are) We the <i>munzeloona</i> ⁵⁷⁴³ (Causers of its descending).	ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٦٩﴾
70. If ⁵⁷⁴⁴ We will, We made it ^x <i>ojajan</i> ⁵⁷⁴⁵ (rather salty and bitter-hot), so <i>lawla</i> (why do not) you ^z thank.	لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾
71. Have then seen you ^c the fire ^w [the] which ^u <i>toroona</i> (you ^c enkindle).	أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾

⁵⁷³⁴ The word “تَزَلُّ” has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land!

⁵⁷³⁵ The word “الدين” has several meanings: (1) religion, (2) recompense, (3) reckoning, (4) Day of Judgment!

⁵⁷³⁶ The word “مُسْبِقِينَ” is plural, masculine objective noun, with no English equivalent!

⁵⁷³⁷ Meaning: cause it to germinate, sprout, and become crop ready for harvesting. Some translators use the word “grow.” Only figuratively, the word “grow” can be used as a synonym for “zar-a!” Grow=Nama or Yanmee, or Yanmo for adding to wealth, finance, fuel to fire, or adding more seeds to the soil in order to produce more quantity, etc. However, it is not suitable for the specific meaning intended by the great Ayah.

⁵⁷³⁸ Meaning: Causer of it to germinate, sprout and become crop ready for harvesting.

⁵⁷³⁹ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when!” See *إمغني اللبيب، ابن هشام*

⁵⁷⁴⁰ The word “فأكهون” means “تتعجبون”=wondering, see *النتاج*! Also see *القرطبي*!

⁵⁷⁴¹ Qur'an commentators are at variance as the meaning of the word “مُغْرَمُونَ” is plural of “مُغْرَمٌ,” which, from a linguistic point of view stands for: (1) he who is so fond and attached to some thing in a punishing manner, (2) a debtor or one in a mulct, (3) adherent to a lasting ruinous torment! See *الطبري* and *القرطبي اللسان*!

⁵⁷⁴² “Muẓn” are the clouds, or the white clouds, that bear very pure water, not any water!

⁵⁷⁴³ The word “munzeloona” is plural, masculine subjective noun, meaning the causers of the descending! Hence “munzeloona” has no English equivalent! Descender= one that descends, gives a different meaning!

⁵⁷⁴⁴ See footnote 5769 above regarding “لو”!

⁵⁷⁴⁵ The word “أجاج” means salty, and strongly salty and bitter-hot! For definition of “أجاج” see *الراغب و اللسان*!

72. Have you ^c established its ^w tree ^w or (are) We the Establishers.	أَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٧٢﴾
73. We made it ^w a reminder-she ^{y5746} and a <i>mata'an</i> ⁵⁷⁴⁷ (resource for a transitory worldly delight) for the <i>mugweena</i> ⁵⁷⁴⁸ (barren-desert peregrinators).	نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَمَتَاعًا لِلْمُقْوِينَ ﴿٧٣﴾
74. So <i>sabbeh</i> ⁵⁷⁴⁹ (let-say [you ^s]: Subhana Allah) by your ^t Lord's name The Great.	فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾
75. So not ⁵⁷⁵⁰ ! <i>Oqsemo</i> ([I] oath) by the stars' steads.	فَلَا أَقْسَمُ بِمَوَاقِعِ النُّجُومِ ﴿٧٥﴾
76. And verily it ^x surely (<i>is</i>) <i>qasamon</i> (an oath), if/had you ^z knowing, great.	وَإِنَّهُ لَقَسَمٌ لِّتَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾
77. Verily it ^x (<i>is</i>) surely a Qur'an-kareemon ⁵⁷⁵¹ (bounty-giver and ennobler and of multiple uses and effects).	إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾
78. In a book ^x <i>maknoonen</i> (rather clean/covered and well guarded).	فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾
79. Not touch it ^x except the <i>muttabharoona</i> (he-they who had been purged).	لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾
80. A descending ⁵⁷⁵² (<i>is is</i>) from the worlds' Lord.	تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾
81. Do then in this discourse you ^f (are) fawners ⁵⁷⁵³ .	أَفَهَذَا الْحَدِيثُ أَنْتُمْ مُدْهِنُونَ ﴿٨١﴾
82. And you ^z make your ⁿ <i>rez'qa</i> ^x (thanks/victuals for sustenance/rain) ^x that you ^b deny.	وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ ﴿٨٢﴾
83. So <i>lawla</i> (why have not) <i>edha</i> (when/whereas) it ^w reached the throat ⁵⁷⁵⁴ .	فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾
84. While you ^f when-then you ^z (are) looking/waiting ⁵⁷⁵⁵ .	وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾
85. And/while ⁵⁷⁵⁶ We (are) nearer to him than you ^b [and,] but not discern/sight you ^z .	وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾
86. So <i>lawla</i> (why have not) <i>en</i> (<i>if</i>) were you ^c other than <i>madeneena</i> ⁵⁷⁵⁷ (he-they: who are owned/to be judged).	فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾
87. You ^z return it ^w <i>en</i> (<i>if</i>) you ^c were <i>ssadeqeena</i> (always truth enforcers/credible).	تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾
88. Then either <i>en</i> (<i>if</i>) he [was] of the <i>mugarrabeena</i> (they who are favored/made near to Allah).	فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾
89. Then <i>raw'hon</i> (fresh breeze) ⁵⁷⁵⁸ and <i>rayha'non</i> ⁵⁷⁵⁹ (provision-	فَرُوحٌ وَرِيحَانٌ وَجَنَّاتٌ نَّعِيمٌ ﴿٨٩﴾

⁵⁷⁴⁶ The word “التذكُّرة” means *that which reminds or by which one is reminded*! See البصائر!

⁵⁷⁴⁷ The word “متاع”=“mata'an” is rooted in the word “متع”=“matta'a” with many meanings, among them: *resources of transitory worldly delight*! See the *Lexicon* attached to this Translation for elaboration!

⁵⁷⁴⁸ The word “المقوين”=“أهل القواء” means those that travel and dwell in barren deserts! See تذكرة الأريب، لابن الجوزي.

⁵⁷⁴⁹ The word *sabbeh* means: (let-say [you^s]: Subhana Allah, meaning: hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah!

⁵⁷⁵⁰ The particle “لا,” by consensus is a negation particle! See الدر المصون، احمد حلي However, the following *Ayah* (S:56:76) confirms that “So no! I swear by the stars' steads” is a great oath! It is like in many Arabic quarters when they want to *emphasize* a certain point to someone else they say: “I don't enjoin you” meaning I do enjoin you to do so and so! It is equivalent in English to say: I need not remind you! When indeed I do want to remind him!

⁵⁷⁵¹ See footnote 5761 above regarding “kareem”=“إكريم”

⁵⁷⁵² The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

⁵⁷⁵³ The word “مدھنون” are the fawners, meaning *they who flatter/ supple and compromise*!

⁵⁷⁵⁴ The “it” in this great *Ayah* refers to the “soul”

⁵⁷⁵⁵ The word “تنتظرون” could mean “waiting” (i.e. تنتظرون) when the soul leaves the person!

⁵⁷⁵⁶ This “و” could be: اعتراضية أو استئنافية أو إحصائية! See إعراب القرآن، لمحمود صاف!

⁵⁷⁵⁷ The word “مدینین” = is masculine, plural, objective noun, hence: *ones who are owned*, or *ones-judged* meaning: “مجزيين”= *to be recompensed, good or bad each accordingly*! See التاج and الراغب! “مدینین” could mean *resurrected*!

/sweet basil) and a naeem's (permanent mental and physical delights in the highest chambers of Paradise)'s garden^w.

90. And, however *en (if) [he] [was]* of the *yameene's* companions.

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾

91. Then peace for you^g of the *yameene's* companions.

فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

92. And, however *en (if) [he] [was]* of the deniers, the strayers.

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾

93. Then (for him) an hospitality of *hameemen*⁵⁷⁶⁰ (maximally heated/cooled water).

فَنَزْلٌ مِنْ حَمِيمٍ ﴿٩٣﴾

94. And a *tassleyato*⁵⁷⁶¹ (broiling/burning on/by) *Jabeeme*⁵⁷⁶² (intensely-blazing Fire^w).

وَتَصْلِيَةٌ مِنْ جَحِيمٍ ﴿٩٤﴾

95. Verily this (*is*) surely right (*of*) the certitude.

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾

96. So *sabbekh*⁵⁷⁶³ (let-say [you^s]: *Subhana Allah*) by your^t Lord's name the great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

⁵⁷⁵⁸ It is stated in “اللسان” for the word “ar-Roob” and “ar-Rawb” several meanings: (1) *mercy* and (2) *Isa, son of Mary (Jesus)*! However, “ar-Roob” (*the Roob*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *The Qur'an*, (4) *the revelation* (Qur'an or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans*, and for “ar-Rawb” (9) *the fresh breeze*, and (10) *rest*!

⁵⁷⁵⁹ The word “الريحان” has *two* distinct meanings: (1) *provision*, as in this *Ayah* see **الراغب**; and (2) *sweet basil*!

⁵⁷⁶⁰ See footnote 5792 below regarding **احميم**!

⁵⁷⁶¹ The word “صالو” transliterated “ssalo” here for lack of a properly corresponding word in English, means *broiling/burning*, as if the entire body is *immersed* in the intensely heated Fire!

⁵⁷⁶² The word “جحيم” is proper noun, but it means *intensely blazing fire*! See **الراغب**!

⁵⁷⁶³ See footnote 5824 next regarding *sabbekh*!